





# THE ANTI-SLAVERY BUGLE.

## LETTER FROM MR. REEMELIN.

The following excellent letter was addressed by Mr. Reemelin, to the Free Democratic Convention of Defiance County, in reply to an invitation to attend and speak at the Convention. We copy it from the *Defiance Democrat*:

DEPT, MAY 20, 1854.

MR. WOLFEY WELLES, Esq., of the Co. Com. of the Free Democracy of Defiance Co., Ohio.

DEAR SIR:—Your very kind invitation to attend a meeting of the Free Democracy of Defiance Co., to be held on the 25th of June, has been received. It will be impossible for me to attend the meeting in consequence of previous business arrangements.

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## Communications.

### LETTER FROM MRS. GRIFFING.

CARROLLTON, CAROL CO.,  
August 1st, '54.

DEAR MARISS: We are now on our homeward passage from Harrison and Belmont Counties, where we have been working diligently and earnestly—to convince the people that the slave has an indisputable claim upon their time, their money, their moral and spiritual forces—a claim which will never yield till the last letter that binds the feeblest of human rights is broken.

And as Paul in the true spirit of self-sacrifice, "determined to know nothing save Jesus, and him crucified," so the Apostles of "Anti-Slavery," which is the "Messiah" of to-day, should determine to know nothing but the doctrine and principles, and the slave's daily and deathless crucifixion.

No argument is necessary to prove what has now again become self-evident to the people—that the honor of the North has been insulted, and their rights infringed—that the South is guilty of base perfidy and heartlessness; but it is quite another thing to bring them to see that the demonstrations of which they complain are the legitimate fruit of their own doing. They can see "sections" and "nations" with their sovereign rights—and omnipotent power—but the Lilliputian individual is too small a spec to be observed in this great Republic, either in his crimes or his virtues.

"National compacts" are the watchword of this people, to glory and to God. Keep them, in good faith—let them be most sacred in the eyes of all the people, and we are a free country—a happy nation. No matter how many millions of human beings are sacrificed south of thirty-six degrees thirty minutes—only let the Missouri Compromise be respected—the national compact obeyed. No matter if the whole North is converted into a "race ground" for the flying fugitive, the southern bloodhound, and the northern "good citizen"—only so the nation's "compacts" are observed; no matter if the sovereignty of state rights at the North are all violated and denied—if the prime national guarantee to slavery is not interfered with. Only observe national compacts, and it matters little what becomes of the individual. No need for alarm if the marriage and family institutions are all broken up—and denied—and prostitution and concubinage protected, and compelled by Law only let "national compacts" be kept sacred, and society has a good foundation—no matter if millions of human beings are sent up to God with intellects all uncultivated—with social, moral, and spiritual nature crushed, beaten, and buried out of them. Only let "national compacts" be obeyed as the Higher Law, and the nations of the Earth shall rise up and call us blessed. No matter if the rights of all the people are denied, and "Life, Liberty, and the pursuit of Happiness," pronounced a mere "Rhetorical Flourish"—no matter if the Bible and the church—claimed as instrumentalities for the world's conversion—are made the bulwarks, and the sure foundation for Slavery—no matter even, if God, the equal and loving Father of all his children, be made the great Almighty and omnipresent slaveholder, and all his attributes of Justice, Mercy, and Love, be turned into a lie. Only let "National Compacts" be the "Alpha and Omega," the beginning and the end.

Some one has justly observed that a nation may lose its liberties in a day, and not miss them in a thousand years. So this nation are singing Psalms to Freedom, and clamoring for the inalienability of compacts, which have insulted and outraged the most sacred rights of her citizens—and sold out the very heart's blood of one sixth part of all her people.

We have just visited Snyma—where last year, with our and the slave's friend, Parker Pillsbury, we were driven into an old cooper's shop to hold an Anti-Slavery Meeting, because the more suitable houses were too full of methodism and whiskey—ruling influences of the place.

Most of the true friends who have labored here for years to convert to Anti-Slavery and Temperance, enough at least to save the city, have left of old, despairingly fled. And those who remain are, as I believe, in imminent danger of the dire calamity that befell poor Lot's wife. As they again refused us the Methodist Meeting House, we gladly accepted the use of a nasty, deserted dwelling, which, with the addition of a rickety porch, afforded us a goodly number of hearers, a shelter for the evening—while we told them again, of the absolute sacrifice they were making of three and a half millions of slaves, who have neither lands nor goods—and live, move, and breathe, but at the will and caprice of a master, whose body guard they were—"armed and equipped as the law directs," with American politics and Religion. We inquired last year what compensated them for such human sacrifices! and they answered us by hurling a volley of stones and bricks at the building about our heads. But this year no such demonstration was made. Perhaps some priests have taught them, as the Templar in "Ivanhoe" learned, that "vengeance is a feast for the gods, which they have reserved to themselves, because they hold it an enjoyment too precious for the possession of mere mortals." Be that as it may, they satisfied themselves with a prompt refusal of the use of their meeting house, though at the request of conservative and wealthy citizens, who could not be charged with radicalism in any direction.

Londonderry is a neighboring village of considerable thrift and enterprise—where one year ago we were thought too infidel to be heard in doors or out. But the fears of the people were dissipated upon hearing us, and finding that we would not be diverted from our plea for the slave, though Priests and Demagogues used their warty arts to establish other issues. Since that time they have sustained in their religion and politics a healthy agitation. The Seceder and Covenantant Churches in this place are both open to the advocates of humanity. Both are large and quite beautiful churches, and would accommodate large Anti-Slavery Conventions. God speed the time when all Churches shall be thus dedicated to humanity.

On our return to Leesburg we held a meeting on Sunday afternoon at Deersville, in a fine grove near the village, which contrasted comfortably and respectfully with the one we held there last year in the Sunny Street, because no grove or house could be had. Here, as elsewhere, our position that the slave's Exodus must be over this slaveholding and slave-breeding Church and Government, was not only impracticable, but monstrous. There were however several intelligent and influential men, and a few women who were anxious to hear a defence of such doctrines, and proposed another meeting on Monday evening. A gentle

man present offered us the use of a deserted Protestant Methodist house, which was private property—but the woman, who held joint stock in the house with her husband—a member of the Wesleyan Church, protested in the name of *Domestic Union*, and declared she would see the house burned before we should enter to preach our infidelity. So the Wesleyans, who last year passed resolutions denying us their house, were prevailed upon by members who attended our first meeting, to open their church, which was well filled in the evening, by the best class of citizens. So great an interest was felt in the discussion of the morality of voting under the Constitution, that it was continued in the street till after midnight, with seeming determination to settle the point, whether the man who voted under the constitution, or the man who, under protest, paid taxes to support that constitution, was most guilty. We obtained several subscribers to the Bugle, and left the place in a healthy state of agitation.

We held two meetings in Urichsville, ten miles from Leesburg—a place of note for its excellent wheat market—and where ten years ago, Anti-Slavery was molten out of the place, and pro-slavery religion welcomed to its generous hospitalities—but notwithstanding its narrowing and soul crushing influence, there are men there with hearts to feel for the slave, and hands to labor for his abolition—men upon whom we may rely for co-operation, and the slave for deliverance. We obtained several subscribers to the Bugle, among whom were three physicians, who we trust, will most earnestly and successfully apply this safe remedy to the morbid malady of the people.

Our last meeting was at Leesville on Sunday—among the old and tried friends of the slave, who are every day seeing their faith by their works. The women of Leesville have, before, brought material aid to the cause by their personal efforts, in sewing societies and fairs, and propose to continue in the same well doing.

Much might be done in this way by the women in every Anti-Slavery neighborhood. And it is to be hoped that those women who have dared to be true before, even at some expense, will double their diligence in this dark hour of humanity's peril, and remember that anti-slavery does not go to Heaven "on flowery beds of ease," but if ever the slave's fetters are broken, our individual influence and personal efforts must help to accomplish the work.

Please pardon this lengthy letter, and I will at least promise repentance.

Yours in constant hope,  
JOSEPHINE S. GRIFFING.

## THE LIBERATOR AND ANTI-SLAVERY STANDARD.

In the defence of their own liberties, rather than efforts to emancipate the Southern bondman, to which by the aggressions of slavery the friends of liberty in the United States have been driven, it is an inquiry worth entertaining whether, in the West, a great error is not committed in the neglect to circulate more extensively these invaluable journals? So unswerving in fidelity to the great cause as to be above suspicion, they embody in their columns so much of political sagacity, of historical accuracy, of literary excellence, and high moral sentiment, that no individual can fail to be a loser by omitting their regular perusal. Especially should they be patronized by all parents, who sincerely desire to supply their children with a mental and moral aliment adapted to promote their largest growth in a virtuous philanthropy. Their value is not sufficiently appreciated among us, else would their circulation be greatly extended. It is true we have in the Bugle an admirable paper of our own. No subscriber to it, perhaps, appreciates its excellence more highly than the writer. So Robert Purvis, of Pennsylvania, will be with us and perhaps C. C. Burleigh and C. L. Remond. From our Ohio friends, there will be those whose hearts will prompt eloquent words of truth.

At the suggestion of the Committee of Arrangements, we request those who can, to come by rail road, as the destructive drought has consumed the pastures. Of our most reliable friends, some who heretofore cheerfully furnished keeping for horses on such occasions, are now without the necessary supplies for their own stock. Nevertheless, we hope none will stay at home on this account. There are many of our faithful anti-slavery friends who do not live on the lines of public conveyance, and whose presence we would on no account miss. To obviate the difficulty, the Committee have made arrangements with some farmers in the neighborhood, who will accommodate all who desire horse feed, at a reasonable price. The supply will be ample, and attended with but a trifling additional expense to our friends. There is no need that on this account any should stay away.

## PRESBYTERIANISM AND SLAVERY.

The Old School Presbyterian Church have a Theological Seminary at Pittsburgh. They were recently in want of a Professor of Theology for the Institution. They have searched the whole Presbyterian Church through, North and South, to find the man best qualified to train young ministers in the knowledge of God, of human character and human duty. They have found their man—have elected him, and he has accepted, and henceforth the Pittsburgh Seminary is to receive its divinity and morals from the Rev. Dr. Plummer, of Baltimore. We cannot say whether now, this Doctor of Divinity claims the ownership of any human chattels, or if any of how many. But we do know, that early in the anti-slavery enterprise he was a resident of Richmond, Va., was the unflinching public advocate of slavery, and the unscrupulous opponent of all the friends of liberty and of all their measures. From that day to this he has consistently maintained that character.—This slaveholding feature of his theology is doubtless the turning weight which has determined the Presbyterian church to place him at Pittsburgh.

The Gospel of chains, of which Dr. Plummer is a worthy representative, is that which Church has hitherto most industriously inculcated North and South. This appointment conclusively proves that such is still her determined purpose. The Presbyterian Church is therefore to be numbered among the most deliberate and worst enemies of morality and goodness—of human liberty and human happiness. No wonder that when such men teach religion and morals, their pupils enact, and execute Fugitive Slave laws and Nebraska bills. If I were a fugitive slave, I would shun an Old School Presbyterian priest as I would a Commissioner Ingham or the kidnapper Alberti. I would shun with equal care the Presbyterian meeting house and the slave pen. Such houses are dens of men-thieves, so far as the controlling ministry of the church can make them such. And that ministry have now, with malice against humanity aforethought, placed Dr. Plummer in the Pittsburgh Seminary, that the man-stealing character of these churches may be perpetuated, and that the neighborhoods where their church spires rise, may be made the blind and heartless supporters of Amer-

ican slavery, with all its impudent and inhuman demands. The most infamous slave Commissioner or catchpole in the country deserves but a tithe of the abhorrence which is the just reward of these priests, who deliberately compass the moral corruption of the people. Will not the people of Pittsburgh spurn such a religion, and treat with appropriate contempt its teachers, when they come in the name of God and religion to beguile the people from humanity and justice, and perpetuate the sorrows and wrongs of the slave.

We find in the papers the following statistics of this church. Its slaveholding religion seems to give it a growing favor with this slavery-ridden nation:

O. S. PRESBYTERIAN CHURCH.—According to the Report of this Church it is the largest body of Presbyterians on this continent. It numbers 2203 Ministers, 255 Licentiate, 2976 churches, and 225,404 communicants. There were added during the ecclesiastical year just closed, 63 ministers, 92 churches, and 13,433 communicants, on profession of their faith; 23 ministers additional to the foregoing were received from other denominations. The amount contributed during the year to Congregational and benevolent purposes has been \$2,036,724. The body is now considerably larger than it was before the New School branch of the church separated from it.

A. BROOKE.

Marlboro', Aug. 3d.

## LETTER TO THE EDITOR.

Boston, August 3, 1854.

MR. EDITOR: In forwarding you my subscription for your paper, I feel I must thank you for your uncompromising criticism on the position of the free soilers, in the persons of their leaders. This is to be sure a thankless task, but its importance cannot be overrated. I was delighted to hear Stephen Foster say at Framingham, that henceforth he should consider it his duty to expose the sinful and false position of the free soilers. I am it is true a comparatively new convert to these extreme opinions, as they are called, and this may account for my warmth and zeal. But I suppose if you radicals do make a convert, as you certainly did in my case some years since, that you have no objection to his making it known.

How significant is the fact, that not a single clergyman, those self-styled ambassadors of the Most High, has yet seen the sinfulness and damnable iniquity of a person's swearing to do a thing which he never intends to do. I mean of course, any clergyman with a society, for Samuel May, Jr., for instance, is uncompromising in his opposition to voting under the constitution, but he has no society, and I certainly should not so far insult him as to call him Reverend. If you know any exception to my statement, I beg you will name it.

How sunk then in ignorance or vice, or both, must be a people employing an army of forty thousand priests, not one of which has yet preached against the enormity of the crime of voting under a pro-slavery constitution! And these are your teachers of morals! Why the idea must make the devil laugh, if there be one.

When friend Pillsbury comes home, I intend paying you a visit. He has talked to me so much of his friends in the west, that I have a great desire to see them and take them by the hand.

I am yours truly,  
CHAS. F. HOVEY.

## The Anti-Slavery Bugle.

Salem, Ohio, August 12, 1854.

## THE ANNIVERSARY.

This important meeting occurs in two weeks, and we hope for such a meeting in numbers and spirit as the times and the cause demand.

The friends in Salem are making the necessary arrangements, and will be happy to meet numbers of their friends from abroad.

As to speakers, there will be no lack. Though we cannot now, as we had hoped to do, positively announce the names of those who will be here from abroad.

Most probably, Edmund Quincy, of Boston, and Robert Purvis, of Pennsylvania, will be with us and perhaps C. C. Burleigh and C. L. Remond. From our Ohio friends, there will be those whose hearts will prompt eloquent words of truth.

At the suggestion of the Committee of Arrangements, we request those who can, to come by rail road, as the destructive drought has consumed the pastures. Of our most reliable friends, some who heretofore cheerfully furnished keeping for horses on such occasions, are now without the necessary supplies for their own stock. Nevertheless, we hope none will stay at home on this account. There are many of our faithful anti-slavery friends who do not live on the lines of public conveyance, and whose presence we would on no account miss. To obviate the difficulty, the Committee have made arrangements with some farmers in the neighborhood, who will accommodate all who desire horse feed, at a reasonable price. The supply will be ample, and attended with but a trifling additional expense to our friends. There is no need that on this account any should stay away.

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## THEY LOVE DARKNESS.

The light which discussion throws upon slavery is of all things most feared and hated by the friends of the institution. From the beginning they have made war upon free thought and free utterance, and now they are as unrelenting in their opposition as at the beginning.

Horace Greeley was one of the speakers at the First of August celebration at Flushing, this year. In the course of his address, he related the following anecdote, illustrative of the jealous apprehension of Southerners of all investigation of the prison-house of which they are the keepers. He says:

"A friend of mine, a few years since, resided in Charleston, S. C., and was himself constructively a slaveholder there. In that city assembled, weekly, during the cooler season, a great club, in which all the first men were supposed to be embraced, to investigate and discuss various questions. At one of these meetings, incidentally the subject of slavery was broached, and two or three men who were northern men by birth, proposed to demonstrate, not the immorality, impropriety or injustice of slavery, but that it was a great mistake of economy—that they lost money, instead of making money by holding slaves. Well, as it was rather too late to take up the subject that evening, it was proposed to discuss it at the next meeting. The evening came, and when these two or three northern men came, they found nothing but empty benches, and, after waiting till nine o'clock, they went away. The friends of slavery knew that it would not do to discuss the subject. And it will not do to-day at the South to have moral questions raised up from their foundations. It will not do to have men discuss freely, and in a friendly way, any question which goes to the root of any evil. Even the temperance question is killed there. A friend of mine, who talked temperance there, said he found it would not do to drive the temperance reform in the South, because the people feel too sensitive. Many who never drank a drop were deadly enemies of the temperance reform, because they did not dare to have men's habits and appetites brought into the scales of eternal justice and weighed. They knew that it would weigh down slavery in the end."

## COLONIZATION ITEMS.

The last African Repository complains that the Colonization Society has not the means of carrying off emigrants as fast as they present themselves, or rather are presented.

TAE RECEIPTS of the American Colonization Society, for July, as acknowledged in the African Repository, amount to \$7,622.29. To make up this sum, the acknowledgments set down to the credit of Ohio amount to only two dollars—while very singularly, for this month Virginia gives \$4,730.00. Commonly the dollars come from the north and the emigrants from the south.

A CASE FOR ST. PAUL.—The Virginia Colonizationist gives an account of a man who was owned as a slave in Norfolk. When he purchased himself, to avoid expulsion from the state, he had a bill of sale made to his wife—a free woman. Recently, he desired to go to Liberia. The wife declined. He resolved to go without her. She threatened him with her bill of sale of his person. She knew the Colonization Society would not carry off her servant without her consent. The man saw his case a hard one, but by dint of coaxing and reasoning, he persuaded his mistress-wife to give him a deed of emancipation. He went; and the nub of the story to the colonizationists is, that the man was enraptured with the country and has succeeded in equally enrapturing his wife, who is going out to Africa to meet him.

ANDOVER SEMINARY.—A correspondent of the Tribune says, Andover has educated 1,177 ministers.

What an army for freedom, had they been the apostles of that Gospel which proclaims deliverance to the captive and the opening of the prison doors to those who are bound.

The same correspondent gives the following as hopeful indications:

"The conventional customs of earlier years have lost their power in the ministerial ranks. To use hard words for a sect in public discourse is no longer a prime virtue, and there are no peculiar types of dress even on Andover Hill. A black neck-cloth is quite as good as a white; light pants as proper as dark ones, and a profusion of whiskers are not out of place."

STARLING MEDICAL COLLEGE.—The course of Lectures in the Starling Medical College, Commences on Wednesday the 18th of October.

ELIHU BURRITT has returned to Europe to prosecute his mission for the reduction of Africa.

THE HORSE SHOW.—Our readers who are interested in this exhibition, will find particulars in our last page.

NICE PHILIP has returned to Europe to prosecute his mission for the reduction of Africa.

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